

blood of Jesus has washed away all our impurities. There is danger of going to perdition, even though our name is on the church book. Paul has a list of sins and then adds, they that do such things shall not inherit the kingdom of God.

ADVANTAGES AND DISADVANTAGES OF UNION S. S.

[Read at California State Conference by B. G. Frederick.]

We believe there are more advantages in a union Sunday-school, than there are disadvantages; and we believe the expression *union* is Scriptural. The Psalmist David says, "We took sweet counsel together, and walked unto the house of God in company." Ps. 55: 14. It is our privilege, as well as our duty, at every opportunity to teach children the Holy Scriptures.

"Train up a child in the way he should go, and when he is old he will not depart from it." Prov. 22: 6.

If we were to observe the above divine injunction by "training" a child up in a denominational S. S. *only*, there would be many children left out in this cold world without any training.

"Children, obey *your* parents in all things, for this is well pleasing unto the Lord." We find that *obedience* is a divine injunction; and how can we teach obedience in a community where there is no denominational S. S., unless we would organize a union school? Therefore I believe in union schools.

We also believe that a union S. S. creates *peace* and *unity* in a community where it is well organized. The great teacher, Paul says, "Endeavoring to keep the unity of the spirit in the bond of peace." Eph. 4: 3. At Ripon we have a union S. S. composed of Baptists, Presbyterians, Congregationalists, and Brethren; and have used the Brethren literature for over eighteen months, and are working along the line of "unity of the Spirit" and "bond of peace." Therefore I believe union S. S. are a great advantage, and are right and in harmony with divine law.

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COWARDICE finds little mercy in human judgment. In the Christian life there is reason to fear that men may be controlled by it. Our Lord warned his disciples of their danger in this respect: "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when he shall come in his own glory, and in his Father's, and of the holy angels."

CHURCH MANAGEMENT.

[Read at California State Conference by Elder J. P. Wolfe.]

A church is a formally organized body of Christian believers; a body of Christian believers observing the same rites, and acknowledging the same ecclesiastical authority, a collective body of Christians, or those who acknowledge Christ as the Savior of mankind. Our Savior declared to his disciples, and to the world, that "upon this rock," or the truth which Peter had just uttered that he was "the Christ, the Son of the living God," he would build his church; hence the body of believers thus builded or organized together, should be managed in harmony with the teaching of Jesus.

The first church was composed of twelve persons, and they were drawn together by the call of the Master. They accepted him as their teacher and leader; and they were willing to be directed and managed by his counsel. One of their number, Judas, was their treasurer, and received and paid out such sums of money as were necessary to meet their wants. Soon seventy disciples were added to them, and these, too, were governed and managed as the twelve had been. Jesus tells them what to do, where and when to go, and what to say; and when they returned to him, after having performed their duties, they reported the work which they had performed.

With these facts before us, we find that the apostles and the seventy disciples had, first, their teacher; second, their scribe, or secretary; third, their treasurer; and as long as Jesus remained with them as their teacher and leader, they performed their several duties as he directed them. Love and devotion to their Master was the cord that bound them to him. After Jesus was crucified and rose again, he gave them still farther instructions, telling them among other things to tarry at Jerusalem until they were "endowed with power from on high." Those instructions the disciples faithfully obeyed. After the descent of the Holy Spirit on the day of Pentecost, the membership was largely increased; and it seemed necessary to the apostles, in order to give themselves entirely to the ministry of the word, and to still the murmurings of the Grecian widows, to set apart seven of their most earnest and devout members to serve as deacons. They were especially appointed to take care of natural wants of the church; but in addition to this temporal work, we find some of them preaching the word with great power and effect. Thus we find them working together harmoniously as a whole, even

looking to Jesus as the author and finisher of their faith.

The remedy for the murmurings noted above seemed to have had the desired effect. But after awhile new troubles arose. Some said "Ye must be circumcised and keep the Law of Moses," in addition to the Law of Christ. This annoyed and perplexed many; and the apostles and elders were called upon to give an opinion how to manage the discordant element, and to satisfactorily harmonize the different opinions that existed. The law of love, or the power of love, is the greatest agent that the Lord's children can use, to manage or govern properly the church. If every member of the body of Christ were fully possessed with the Holy Spirit, abounding in the richness of God's love, it would be a very easy matter to manage any congregation. But we do not always find it thus. Love is sometimes wanting, at least to a degree, and difficulties and even heresies come into the ranks. Our Savior foreseeing this, lays down very plain rules in Matt. 18, which cover all personal difficulties, and even public ones. Personal difficulties ought to be settled by the persons involved, in harmony with the instructions of Jesus; public difficulties, which include all kinds of offenses and sins, and even heresies, should be adjusted by the latter part of the instruction in Matt. 18, where it says, "Tell it unto the *church*;" and in the light of apostolic precedent, I believe, representative men of every congregation or, in other words, the OFFICIAL BOARD of the congregation where the trouble exists, should make thorough investigation, effect a settlement if possible, and report the result of its labors and its decision or findings to the church. The church would then accept or reject the report offered.

In the management of a church two things should be kept constantly in mind; one is to have love and union perfected; the other, that the church may be most effective in the work. If we have the first, the second will necessarily follow if our forces are properly directed. Let every one have something to do. This means for them development, growth, grace. It means, too, that he or she will be more likely to appreciate the efforts of others. It requires, however, no little skill on the part of the pastor, or elder, to so direct his forces that the best results will be manifested. Cooperation between officials and members must be constantly maintained in order that we may be "the light of the world," a city set on a hill whose light cannot be hid. The officials should not "lord it 'over' God's heritage," not require more than is